[196] I would like to direct the attention of future travelers to the following plants, the leaves and blossoms of which are greatly desired, if he would like to become acquainted with the wild field fruits of the old inhabitants of the country: 222. 137

a) "omam!gaub is a plant with succulent leaves; the carrot-like underground part has a strong purgative effect. The name of the plant expresses this drastically: "one lets it fall (!gau) at the door (oma) of the hut (oma)", or, more optimistically translated, "one just makes it to the courtyard." [Picture, omam!gaub, 1/2 natural size. The "Ostrich foot". 2/3 natural size.] [271]

b) "!ga-/naeb- (3.m. cf. p. 332.) or #ha-hab has a smooth, carrot-like, underground part and thin, narrow leaves, 3 centimeters long and crinkled at the edges.

!"/kdo-hus forms juicy root formations as big as a child's head.

Pelargonium incrassatum Curt., called "/a-mi#i-b, the "Ostrich foot", (so called because of the shape of the budding leaves) is the last of the plants which should be mentioned here because of their edible underground parts.

b) The chief fruits are gourds and cucumbers because of the abundant water in their flesh and the food content of their seeds.

The Topnaars in the region of Walvis Bay received their name !na-rensin from the gourd fruit !na-}eb, the Acanthosicyos horrida Welw., on which they live for a large part of the year (cf. Analysis in the appendix). The nara matures in the first four months of the year: the chief harvest time is in February and March. [101]

Then the kraals become desolate. The poorer families depart for the dunes with all their belongings, either taking their mat house with them or building a scanty shelter of brushwood, which can scarcely be called a hut, and only return to their old dwellings to get water when it is unavailable in the nara field. Wealthier Hottentots stay at home and have the nara brought to them by slaves and only go out for the day on a visit or for inspection. [Picture. Half-ripe nara fruit. 2/3 natural size] 221 222. [340] [342]

The individual families have inherited rights to definite nara bushes (cf. Plate IX above and illustrations, page 146, 147). That is the only case known to me of private ownership of immoveable property outside of the hut area among the Hottentots. The Hottentot defends his nara bushes from attacks by fellow tribesmen by bringing a legal complaint before the captain. No quarter is given the Bergdamaras and Bushmen. I know of several cases in which the thieves 222. 925 [342] [343]

conveying to him the type of behaviour expected of him as a man. Later, as an adult, he may attend and even participate in the conduct of judicial trials, and in this way have the methods of procedure, the traditions and the usages of his people brought home clearly to him. Throughout his life his activities and sentiments are thus being directed and moulded into conformity with the social norms making for the law and order of the group.

The non-fulfilment or breach of any recognised norms of behaviour is penalised by sanctions of various kinds, which consequently must also be regarded as means of ensuring observance of the social standards. Some of these sanctions are of a purely ritual nature. Foremost in this category are those underlying the whole conception of /nau. Here we have an elaborate series of observances and avoidances, pertaining to all the critical stages of life, whose infringement is followed automatically by death, sexual disease, diminished fertility or some similar evil result. There are also various usages connected with hunting, which, according as they are observed or violated, bring good or ill-fortune respectively. The rites performed at visiting old tribal localities, and other rites to be noticed later in connection with the ghosts of dead people, must in the same way be observed in order to avoid the sickness and even death which may be caused by these ghosts. In all these cases departure from a prescribed line of conduct leads automatically to evil consequences, without any direct interference on the part of the community.

Sometimes compliance with the social standards of behaviour is secured through unorganised social pressure. Selfishness in regard to food, for example, exposes a man to scorn, a form of chastisement to which the Hottentots, in common with many other primitive peoples, are said to be very sensitive; similarly, stealing is regarded as a disgrace, and the thief, apart from other punishment, is cut by everyone and becomes almost an outcast. Other types of norm, again, are sanctioned by the organised reaction of the community acting as a whole or through its authorities or certain groups or individuals. Thus, as we have seen, a man who violates certain prohibitions is expelled from the company of the *daro* men, and may not again eat together with them until he has been purified. In other cases the blood feud comes into operation, or again the culprit may be tried and punished by the judicial authorities of the community, i.e. by the tribal council. This last type of procedure has been developed among the Hottentots to a far greater extent than among

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Capa Hottentots

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the Bushmen, where indeed, save among the Namib groups, it cannot be said to exist at all.

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Personal disputes or grievances of a minor character were settled among the Cape Hottentots[1] by the two parties themselves, either in verbal argument or more often by means of a hand-to-hand fight. No one took any heed of such quarrels except the women, who, in order to prevent their resulting in serious hurt or manslaughter, would intervene between the two men and ask them to stop. It was regarded as a serious disgrace if the men ignored this request and still continued to fight.[2] In more serious cases the matter was referred to a court consisting of the "captain" and all the adult men of the kraal, with the exception of those directly affected by the dispute. As soon as any complaint was made to the "captain", say about the disputed possession of cattle, he summoned all the men to a convenient open space outside the kraal, where they all sat round in a circle. The plaintiff and the defendant, together with their witnesses, were then given full hearing, each party conducting his own case. The councillors thoroughly examined the statements on both sides, and after discussion the decision was reached by the vote of the majority. The verdict was pronounced by the headman, and the party in whose favour it went obtained full possession of the disputed property. In cases of assault and bodily hurt the same procedure was followed, and damages awarded in cattle in proportion to the injury received. Offences such as murder, manslaughter, treason, theft, incest, adultery, and sodomy, regarded as crimes punishable by death, were also tried before this council. As soon as a man was known or suspected of having committed such an offence, every member of the kraal considered it a duty to arrest him at the first opportunity, unless he succeeded in making his escape. Once captured he was safely held until the council assembled, which was always as soon as possible. The councillors sat in a circle, and the accused was placed in the centre, where he could hear all that was said and himself be heard by everybody around. The accuser then stated his case, and produced all his proofs, supported by witnesses. The prisoner, in return, offered all means of defence the case would suggest, advancing any contradictory evidence at his command, and his answer

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[1] Kolb, *op. cit.*, 136–9, 46; cf. Fritsch, *op. cit.*, 322.

[2] Some light perhaps is thrown upon this statement by the fact that among the Namas, as we have noted, a woman can generally be relied upon to stop any fight in which her brother, either own or classificatory, is taking part. The sacrifice here is the respect due to a sister by her brother.

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
Nama

614 582 The sib loyalty was very strong. Members of a sib all considered themselves to be blood relatives, and marriage in the sib was strictly forbidden. Nowadays, these rules are broken but the older men still shake their heads over the marriages of the younger generation.

614 627 Membership of a sib guaranteed to a person a very strong measure of protection, for he could always count on the support of his fellow sib members. We know from accounts left to us by travellers among the Nama in the early part of last century that at that time the vendetta was still in full force among them; that is, the chief was unable in the interests of the whole people to prevent two sibs from carrying out revenge one on the other, or to force them to accept compensation. Sir James Alexander gives an account[10] of such a vendetta among the Bondelswarts when he was travelling among them in 1836, and in the Rhenish Mission Record for 1856 there is an account[11] of another vendetta at Bethany among the !Aman Hottentots.

614 621 Though the old camping order of the sibs has long been given up, the order of camping of the families within the sib is still maintained in many instances, and could be studied among the Swartbooi's even in 1923. It has already been stated that among all the Hottentots all the sons of one woman are called by her big name, her *gei khoi /oas*, while all the daughters are similarly called after the *gei khoi /oas* of the father. In a settlement, therefore, we should expect to find the huts of a number of men called by the same name. This is exactly what we do find, and they are ranged in order of seniority, the eldest brother furthest to the right, the youngest furthest to the left, as we stand, facing outwards, at the doorway of any hut.

621 592 [595] In the past the Hottentots were polygynists, but never to the same extent as the Bantu tribes around them. Nowadays they are ostensibly monogamists, but the standard of morals is extremely low among them. Each family has its own mat hut where the children remain until they marry. I have found a number of

[10] *An Expedition of Discovery into the Interior of Africa*, 2 vols., London, 1838; vol. I, p. 187; see also p. 211.

[11] *L.c.*, p.